Volume VII Chicago, Ill. September, 1930 Number 6

The Liberalist

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"Some pray for sun, and some for rain,
And sometimes both together;
I pray for sunshine in my heart
And then forget the weather."

Published monthly by

The Peoples Church

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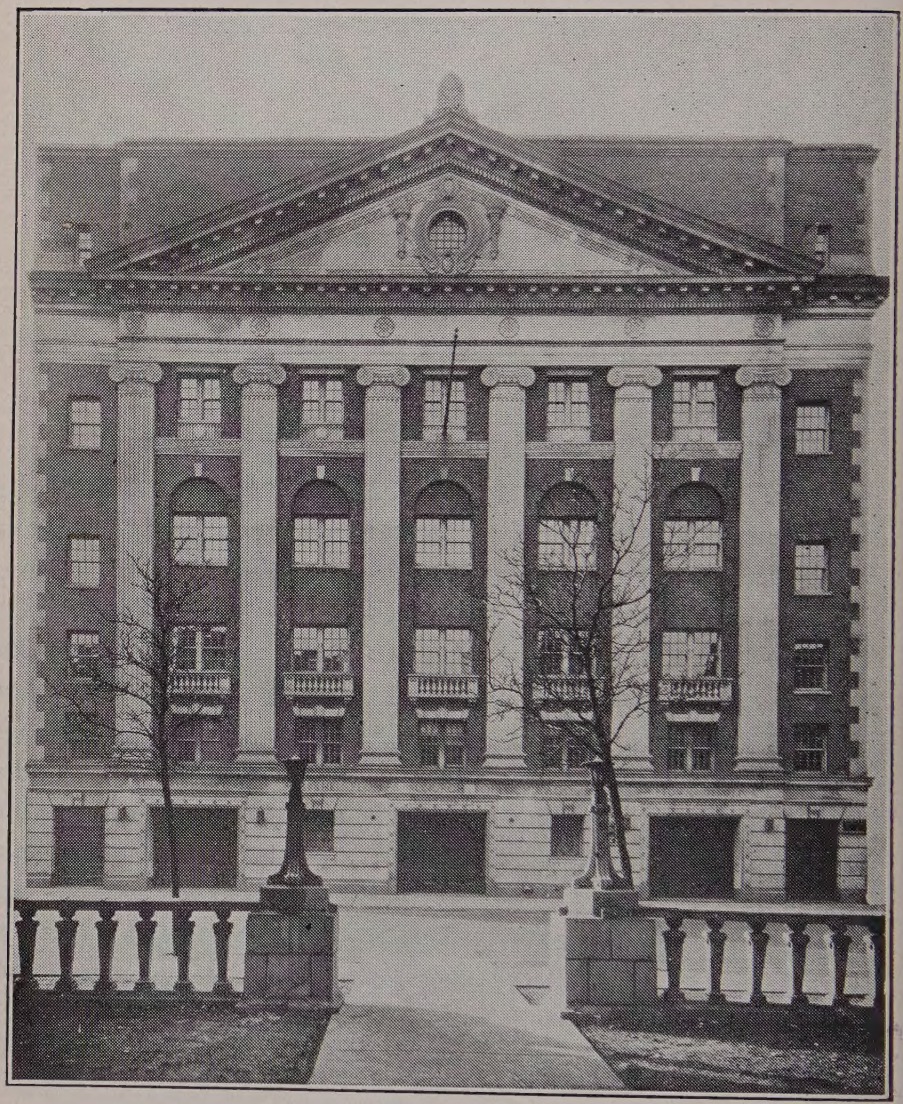

THE PEOPLES CHURCH OF CHICAGO AT
941 LAWRENCE AVENUE. Near Sheridan Road.

THE LIBERALIST

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

Volume VII Chicago, Ill., September, 1930 Number 6

MEDITATION

In the reverence of our meditation, may I direct your thoughts to the unity of the morning. There is no word by which we can approach the sacred precincts of our meditation this morning except light. Infinite light is what is prompted as utterance by our spirits. Morning and light—and so much light!

How grateful we are that our depressed hearts and our worried spirits that have been all the week so active, that have been trying to meet our responsibilities as best we may, and now it is morning and it is light and after all of the depression of the winter and the fog and the gray skies have passed for the moment and that great inverted bowl of blue that men call the sky is aglow with the infinite. And this morning, how we really desire to open up our hearts and open up our arms and be the medium through which could be carried and guaranteed out into the light every heart and every life that will not have any sunlight today.

Those who are not privileged this day of rest, that great army of workers that must be about their tasks in order to make more comfortable the rest of us; men running the cars upon the streets of our city in the employment of transportation; men that are engaged in the task of protection; men that are down underneath the streets and surface of things, away from this light; men that are about their daily tasks with Sunday meaning nothing more than any other day in the week to them —perhaps through the opportunity of the radio we can bring sunlight and we can bring the glistening beauty of the morning to their hearts. And to someone who is shut in and ill and racked with pain, perhaps for a little while sunlight will defeat darkness, and perhaps for a little while we can take out upon the banks of clouds of the sky today a message of love and of light.

May there be light everywhere today; every darkened corner of every life, may it be illumined, may it be aglow and may we reflect the beauty of the morning and the grandeur of the sunlight and the warmth of its heart as we attempt to live life.

Infinite Source of Life, Infinite Inspiration of Life, in the quiet solemnity, in the beauty of this morning service we would open our hearts, open our minds to the influx of all the beauty that light bestows upon the world. Be a Light to lighten our paths. May we walk in the light and may we do it all in the memory and to the honor of Him who said, "I am the light of the world." May truth and love and beauty and goodness lighten our paths until the perfect day!

ANNOUNCEMENT

The Peoples Church of Chicago
941 Lawrence at Sheridan

Opening Service—Sunday
September 21, 1930, 10:45 A.M.

PRESTON BRADLEY
will preach on
"Thoughts of a Traveller"

Service will be broadcast. All friends, members and radio listeners most cordially invited to be present. Let us greet our pastor at the beginning of his 19th year with a record congregation.

PASTOR'S CALENDAR

During August Preston Bradley kept the following engagements while in Minnesota on his holiday:

12—Address, Kiwanis Club, Virginia, Minn.
17—Address, Out-of-doors Sunday Chisholm, Minnesota.
24—Address, Finish Unitarian Picnic, Lake Vermilion.
28—Address, Pioneer Picnic, Linden, Michigan.

FUNERALS

August 8th, Mr. Joseph E. LeDoux, interment Chisholm, Minn.

THE CHALLENGE OF MODERN LIFE TO RELIGION

An address by Dr. Preston Bradley. Delivered March 16th, 1930 in the Peoples Church. Stenographically Reported.

I am giving the first this morning of the series of addresses which I shall give from this pulpit during the Lenten season, culminating in the concluding Sunday evening service which we are holding this year on Easter night. Every subject and every utterance from this pulpit until Easter night will be planned and thought out with some special reference to religion, both as to its constituency and as to the relationships which exist in modern life that can be assisted in the solution of their problems by the province and mission of religion. Needless to say to you, the treatment which I shall attempt to bring to the subject matter will not be in harmony with the t r a d i t i o n a l theological thought. I shall attempt to make pragmatic the religious philosophy that I shall attempt in this Lenten series and not confine myself in any sense of the word to a purely speculative theological process in its relationship to religious problems.

This morning I have chosen to inaugurate the series by the subject "The Challenge of Modern Life to Religion." I am sure that that will impress you as it impressed me when it first occurred to me as being an unusual statement of the approach that I might make. The usual approach is "The Challenge of Religion to Modern Life." That is the theme that is so frequently discussed on the part of religionists and ministers and those who assume the responsibility of spiritual and intellectual guidance. But I choose this morning that rather than talk about the challenge of religion to modern life to see the fabric from the other side, the other side of the loom. You know the weaver of rugs sees only that part of the process that gives him a distorted idea, in a certain sense, of the finished product; for he is always weaving and the pattern of his

weaving, while it is very clear in his mind, and must be in order for him to be a producer of fine things; but the thing that he sees is the other side of the finished product, and until the rug comes out of the loom is he then privileged to see the finished artistry of his genius and of his workmanship.

So this morning instead of looking at religion first as a finished product in human society, I choose to look at religion in process of development and not as a finished product. We will stand at the loom of life and watch the shuttle go in and out as it seeks to weave a pattern of life itself. The Challenge of Modern Life to Religion is my theme, and not The Challenge of Religion to Modern Life. In order, then, to command the respect of my most intelligent listener, it is necessary for me to accurately define, if it is possible, what I mean by modern life.

This is an age of phrases and an era of phrasemakers. We have accumulated a series of phrases that because of the constant repetition of these phrases, frequently the real significance of the phrase is lost. One of these is the phrase "modern life." What do I mean when I use the phrase modern life? Obviously I mean life that is modern, and that necessitates a definition of life as well as an understanding of modernity.

In a very true sense there is no modern life; there is only contemporary life, and the mere fact that we are a part of contemporary life leads us, because of our intimate relationships, to conceive all of this as being modern. It is interestingly surprising to the student of history and to the individual who attempts by study and thought to recreate for their consciousness great epochs of the past, to see how clear their existence is in all of the processes of civilization, those same identical factors that we of this age consider to be so peculiarly our own. You can take any age of human history, you can begin on any page of the record of life of the race, you can take any study of any people, you can go into the whole range of anthropology, you can study all the past endeavors and achievements and dreams and ideals of humanity, and the interesting conclusion is—and I think it is affirmed to every careful observer—that every period of time expression and every moment of civilization's struggle has a similarity to every other moment; and that the difference is a difference not of kind but is a difference of degree, and that the difference is a difference of emphasis rather than a difference of structure. That immediately identifies the unity of humanity in the struggle for civilization.

Recognizing this in the most primitive aspects of our problem, man on the basis of that elemental struggle was dominated by the same urge and hunger that dominates that which we speak of today as modern life. Our present age is distinctive in several particulars, but more exclusively in these two or three that I mention. Our first distinction is that more than any other age of the past we have been able to develop a superiority of intellectual expansion that has resulted in a mastery of the universe in which we live. That is different than any other age of the past. The mind of man, which is the finest flower of the evolving process of life, has been able by a mastery and discovery and invention of all of the many forbidden spaces that the prior intelligence was not able to penetrate, man has been able, by the superiority of this intellectual advancement, to know more about the universe in which he lives than man has ever known. That is our first distinction of the modern age. We know more about more things than man has ever known in the millions of

years he has been making the attempt to know, and because of that increased knowledge, there has come, at the same time, an increase of difficulties that are of social importance to the perpetuity of the civilization that his intelligence has produced. In other words, the more a man knows the greater is his responsibility to himself and to society and the age that we now have, which is distinctive on the basis of an ever-increasing area of human intelligence and brings with it an added responsibility. Only a civilization that has won high honors has much further to fall than a civilization that hasn't very far become removed from the purely primitive. Only a man that has achieved much can fall far, and only in the responsibility of the achievement do we find the greatest problem involved.

Now, then, with the enlarged area of human intelligence, with the mastery of the universe which man has made, not that he has defeated the operation of law—please do not get an idea that I am absurd or ridiculous enough to think that man has ever mastered that of the necessity of paying penalty should there be violation. No matter how he perfects the aeroplane; no matter how he perfects the submarine; no matter how much man perfects these things, this is the truth finally: that whenever there is a violation of the law of gravity or the law of oxygen or any other law which is a part of the physical constituency of the universe in which man lives, that law will operate. Man's intelligence may achieve mastery but that mastery exists only as long as man obeys the law of the universe in which he is. And to become so defiant in the presence of the universe that man can become so extremely egotistical in his own mastery of that universe that he can defy the law of the cosmos is only to mean that man will meet his defeat.

What is the challenge of this modern world to this instiution that we call religion in a universe like this where you and I are in the traditions of thought, where you and I are in the tradition of scholarship, where you and I are in the tradition of accomplishing much in the processes of social administration and of government, where you and I are in the tradition of economic solidarity based upon a practice of the production and distribution of the necessities for physical sustenance, in a world that now is building the tradition of the challenge which comes from the congested areas of population, in a world like this that we are in? What does this world say to religion? What do we find the philosophers, the scientists, the scholars; what do we find the business men, the inventors; what do we find the workmen, what do we find those in pain, what do we find modern life saying to religion in an age like this? What are you saying to religion, you who are a part of all this modern expression? What is the thing that you are bringing and saying to religion?

The definitions of religion, my friends, as you know, are many. I suppose we have more definitions of religion today than we have ever had, and to the untutored mind, when I mention the word religion very frequently they expect to associate it with some form of ecclesiastical expression or identify it with some written creed or with some expression that has come from organized institutions whose business it is to propagate religious truth. But, after all, what is religion? I am tempted from time to time, my friends, in the responsibility which I feel in regard to this matter of religion to give to you at various intervals a philosophy of religion which I have attempted to build upon the pragmatic basis of experience; and when I speak to you of religion I should like to have

you know that I mean this: I do not mean to imply any relationship with some other world. I do not specifically imply any doctrine of immortality or any theory of creation. When I think of the word religion I am not using the word theology. Theology is the philosophy of religion and in all these matters that I have just mentioned is a necessary thought process for a fine distinctive understanding. But when I speak of religion itself, now, I mean a sensitiveness that comes to our ethical relationships that sensitize us and in a sense emotionalize us to a sense of our social and individual, ethical and intellectual rectitude. In other words, anything which gives value to human life is religious. Anything which gives significance to human life is religious. Anything which has within itself the capacity to inspire a finer appreciation of the values of life is religious and that man is most pre-eminently religious who has a sensitiveness to the superiority of life and to the supreme excellency of the perfect. That is what the great religious ethicist and great religious idealist Jesus of Nazareth must have meant when He said, "Be ye perfect." For the ultimate ideal of perfection which must always be beyond the reach of man, and while the highest ideal of religion is to me personified in the expression that every man's grasp should exceed his reach; to have you grasp the thing you are grasping for beyond the actual reach of your personality, the thing that gives significance to that, I call religion.

Religion has always had to deal in its crudest forms or its most perfect manner, religion has always had to deal with an eternal character. I know that to some of you who have been intellectually emancipated in the matter of religion that statement might not appeal to you with any authority. But it seems to me that we cannot help but observe when we go back to the rudimentary beginning of it all—take music. When did music begin? When did man first thrill to music? When he heard the wind blowing through the reeds. Man's first conception of a musical instrument was when he listened to the wind blowing through the rushes and reeds by his river home. Man first became sensitive to sound harmonizing and in order by the majesty of nature, with the result that he went from that crude and primitive instrument until the perfect Stradivarius; but from that incomplete reed and that uncontrolled method that gave no place for the human equation in interpretation until we find the master with his Stradivarius, the whole range of music was dominated by one great eternal law.

The same thing was true with man's home. What was the first home and shelter of protection, a place where he could crawl into and defend himself against beasts and enemies? It was a mud hut and it was crude. There was no light in it; there was no heat in it; there was no comfort in it. It was the necessity for man's protection. And from that mud hut to the great estate with all of its charm and loveliness, the history of the home has been the history of one eternal, unbroken ideal.

With religion—when did religion begin? Louis Brown tells us in his interesting book "This Believing World" that religion began when man looked over his shoulder and saw a shadow and that he had the first sensitiveness that there was a universe outside of man's and that to get himself in harmonic relationship with that universe he must build an altar upon which to offer sacrifices—for what? To court the favor of the big man who owned and controlled that universe of which he himself as little man wanted to have. So the whole idea of appeasing God by the blood of sacri-

fice became a principle in religious expression. But from that crudeness of man's humble and insignificant struggle to be at home in the universe until the free man, with his intellect undisturbed by the bogies of fright and fear, perfectly at home in the universe, unafraid of man-gods, not worried about sacrifices of blood to appease that anger, but feeling himself in the dignity and grandeur of his own nature, man from that crude beginning until the modern man, there has been one central theme that has run through the whole program of religion.

These analogies, I feel are quite sufficient to convince even the most skeptical that religion as a part of man will continue to be that part of man which gives highest expression to his faculties.

What does modern life challenge religion? In the first place, modern life says to religion that it must be intelligent. Modern life says to religion, "You must be intelligent." What do I mean by that? I mean this, that a philosophy of religion which is constructed upon the basis of tradition and admits for centuries and centuries of no increased knowledge of the universe or of man is a form of religion that modern attitude challenges. Modern life says to that form of religion; "You must be INTELLIGENT! You have a thirteenth century theology, which you are attempting to express in modern life; a religion that belongs ten and twelve centuries into the past. And because of that we are now demanding that you bring your religious expression up to the same standards that you have brought your economics, that you have brought your government, that you have brought your art, that you have brought your science, that you have brought every other department of human life." There is a form of religionists who deny to religion that possibility. We have a religionist in our own community who uses that radio—not this one; he has one of his own —he uses the radio to teach the men and women who listen to him that the world is flat! Here is a situation of a man using one of the greatest achievements of modern science that twenty-five, fifty years ago science itself knew nothing of and yet attempting to take religion through the medium of this modern invention and teach that the world is flat!

Any individual who thinks at all is immediately repulsed by such an attitude, for immediately the the thought is, Why hasn't religion kept pace with the world? Why hasn't religion discarded, just as science has discarded, just as education has discarded, just as government has discarded, just as man in his economic expression has discarded, why hasn't religion, the oldest motivation of all and the most important, kept pace with the progress of the world? That is the challenge that the modern world brings to religion. How are we going to develop a technique to do that? How are we going to influence the rest of the men and women who have alienated themselves from an ecclesiastical life on the basis that our religion has retarded us back through the centuries. How are we going to reinterpret or redefine our attitude of religion?

Well, in the first place, ladies and gentlemen, there must be a complete abandonment—and I say this kindly— there must be a complete abondonment of any fetish connected with a book or building. Religion does not depend upon an infallible book and it does not depend upon the sacred precints of any building. We must completely break with the tyranny whereby the attitude is, all the truth that the world need ever have was given by inspiration when a book was produced. All genius is inspired; all creativeness is a part of the Divinity, and every great man that has ever uttered or writ-

ten a great truth was inspired as much as any man who ever wrote one sentence of a book. All inspiration comes from God and every man or woman who is creative is a son or a daughter of the Infinite. You have within yourself the creative qualities of the Eternal, and to think or accept a philosophy that says to the world, "It has all been said; it has all been written; believe it or be damned; accept this or you go to hell"—and all the rest of the reactionary attitude, to that religion the modern world says, "We challenge you to your position."

I have never been able to understand, my friends, how it is possible for us to ride in the air, with everything else in the world, and then to stick by the "one horse shay" when it comes to religion. I know men and women in the world who have the very latest of everything in their homes. I have specifically in mind now a character in this city that has one of the most beautiful homes in this city, that has in it bric-a-brac and Oriental rugs, beautiful china and antiques and imported furniture; he has three or four cars and chauffeurs; he has all the modern things, all the modern things in electricity since it has become the worker for man; he has everything the very latest and up-to-date, the very latest of everything in the world—and that man believes that God walked down the ladder of the sky, wrote a book, signed that book and sealed it up and who says to everybody else in the world, "If you don't believe that book and don't accept that religion, then you are damned." They are the finest moderns I know in everything but religion!

That is the thing I can't understand. Religion is always modern. A religion that is worth any man's consideration is a religion that doesn't have to compromise with his intellectual understanding in order to accept a religion that he can completely say to the world: Free, free to express that religious idealism.

Modern life is challenging that religion and it is challenging it to the extent that it is compelling an entire readjustment of our whole religious technique. It is doing it in every institution; it is doing it all the way along the line. Something is happening. We of the church know it; we of the church know it! Here we preachers have to stand and compete through the great avenues for the dissemination of information. These master scientists, men like Eddington, men like Millikan, men like Steinmetz, men like Edison, men who give great thought to the world in which they live—and the whole world has access to their thoughts. And then we stand up in our pulpits and preach about a sweet by-and-by. The whole world has access to the best thought of the age. Then we preachers dilly-dally along about the which-not and whether, the whither of the whereof and the wherefor, and we wonder why we have lost leadership. We wonder why sixty millions of people in the United States do not join our churches. We have to put on great campaigns of visitations and ask people what church they belong to and what their preference is and how many go to church and why they want to go to that church and all the rest of it. What is it all? It is a gesture to recover that which the church never needed to recover if it had kept pace with the onward march of human intelligence. Any man who talks about religion in any other terms than the progress factor of religion is, it seems to me, a mind that is not thoroughly aroused to the challenge which modern life is making to religion.

Therefore, the first thing that modern life says to me is, "Doctor Bradley, we challenge your religion." It says to the church, "We challenge your religion." We

are in the midst of life, **modern life,** and what have you to say about a dead past?

Finally, my friends, what is religion then after all? Professor Whitehead of Harvard, and I consider Professor Whitehead of Harvard one of the greatest thinkers of our modern world—you should read everything he has written; he has published four books in America. When Professor Whitehead said, "Religion is what we do with our solitariness" he is getting near the problem. Professor Hayden says religion is the quest of the good life; the cooperative quest of the good life. Havloch Ellis says that religion is the sigh of life, "the sigh of life." Sometimes I think Ellis is near the truth; for there comes a time in every life when it seems the only religion is the sighings of life; and the depth of the sigh is our religion.

I stood this week beside a mother, broken, as I have never seen a mother broken, over the loss of a lovely and a beautiful daughter of twenty-three years of age, whose life was snuffed out in the Kenosha wreck. For two whole weeks that mother who bore an unusual relationship to that daughter and the daughter to the mother—while that mother was waiting to welcome her home that morning the news had to come that the broken body of that daughter was being taken from the wreck. I stood beside that mother this week, prostrated she is, by the side of her couch and she hung on me in the desperation of her grief. She said to me, "Doctor Bradley, we have sent for you to come. We want you now. They had had various other religionists, various other preachers, various other efforts being made for help—and what do you suppose the one that was there before me told that mother? This mother looked up into my eyes and she said. "It isn't true, is it? That isn't true, is it?"

What do you think it was? She said, "They were just here and they prayed and they read and they prayed and they read and they told me that the reason I was suffering so was because I made an idol of my daughter instead of God and God had taken my daughter because I had made an idol of her and not of God."

A religious leader told that mother that. And she looked up into my face and she said. "Doctor Bradley, what kind of a God is it that would take my daughter because I loved her?"

I said to her, "My dear woman, I am going to use a harsh word, an ugly word, that woman and that man lied to you; they are liars." Any God that would be so jealous and such a damnable theory of God that would say, "I must be worshipped. I must be worshipped. You will have no other Gods before me," and any God that would take a daughter like that because that God was not being worshipped is a God that I would fight and hate as long as I lived, and I would fight him and I would hate him if he sent me to Hell for it.

When religion attempts to come to this modern world, this modern life with its grief and its trouble and its worry and its strain, and come with the old baggage of the past, it fails and it ought to fail. Man's religion at its highest and its best is a quest of the Infinite. And there comes a time when he needs no baggage, when he needs no traditions, when he needs none of these things; there comes a time when he looks up into the heart of the Infinite and the Eternal and he takes his science and he takes his culture and he takes his government and he takes his economics and he takes all that life has and he binds them all together and in the ideal day the binding link and the one cord that shall give character to it all is the same kind of spirit that made that primitive man

frightened when he saw his shadow. And man in the march of the years will sometime find Him, find Him! And when the personality of the universe and the personality of the individual meet in the harmony of a perfect religion, then we shall know and then we shall understand. Until then accept the universe in which you live.

Life was never easy and it never will be. Life is always hard; it is always difficult. Five times this week I have stood beside the dead. Yesterday afternoon when that lovely woman of this church, Mrs. Heck, was brought to this church that she loved, I stood in this pulpit and preached her funeral sermon as she lay there in front of me, and I saw grief and sorrow. Life—life is always hard. But morning, truth and courage can meet life if we are meeting it on its highest terms. That is religion, my friends, and it is the religion that the modern world will say, "That is for me and mine."

FACING THE FUTURE

I am in my 12th year as pastor of The Peoples Church of Chicago. That is a long time for a city minister particularly in Chicago where the average pastorate is only seven years. These have been wonderful years—a blending of sunshine and shadow, fears and tears, failures and victories, happiness and sorrow. Yet every year of the past is an encouragement for the future. I am confident our best years are yet to come. The past has made its record. There it is and it would be tragedy to dwell upon it to the detriment of a still greater future.

Today as I sit at my writing table in my little study here in the north woods of Minnesota over 600 miles away from my Church I am dreaming about that future. What can we do to maintain and surpass our glorious past? What can I do that will enable the church to be an important and necessary factor in the life of our splendid city? How can I make my sermons so vital and human that the people will feel to miss a service is to experience a genuine loss? How can we successfully avoid the deadening devitalizing influence of getting in a rut.

We have never resorted to cheap sensational clap-trap methods in our church. We have tried to make our services of an artistic, educational and inspiring character. The response of the people evidences that such an effort goes not unrewarded. Yet there is hardly a moment when I am not anxious about the future. Daily I ask myself, "What can I do to keep growing?" The mere fact that the church was crowded last Sunday does not eliminate the anxiety for the next Sunday. Not that I measure success by crowds. That is a foolish standard. Crowds mean for me that something in the sermon, music, or fellowship appeals to the human heart. For every empty seat in a service I think I have failed with that person who did not come. It is that failure which concerns me. No man in the American pulpit has ever been blessed with a more loyal church and regularly year in and year out with larger congregations. But I cannot be content with the past. Every year is a new year to me. Every service is a new experience. I try in every sermon to preach as though it were my first in the Church and I was pleading for a verdict. I often wonder in those quiet moments of contemplation away from the crowds, the enthusiasm, the delightful spirit, if my people really know how everlastingly concerned I am for the Church. It is my life and for it I would give my life.

People are interested in religion as never before altho there are those who think they are far from being religious. Science

has widened the areas of knowledge. Modern inventions have increased the means of information. Superstition and fear hold no sway in a world of research and inquiry. Mechanical perfections have introduced an unprecedented amount of leisure time. Economic conditions are most certainly bringing the 5 day week in industry and shorter hours of toil. All is change and all is contributing to a new social condition. What has religion to do with all this? What place will our church have in the new orientation? Will it longer appeal or be considered a necessity? Will the people feel the need of matters spiritual? Will machinery and mechanics and organization and efficiency and movement and noise and social service and community spirit take the place of quiet moments of communion and fellowship with the things that endure? Will the "things that are seen" become the only reality? As I sit here amid the beauty of the pine and birch and hear the caressing of trembling water against the rocks along the shore of this little island I seem to hear the voices of the people crying out in unison—"Materialism is not enough, success is not enough, power is not enough, we need something more, something which gives meaning to all these." To give meaning and interpretation to the facts and experiences of life—This is religion. This I want to do this winter as never before. I face the future with this ideal throbbing through my whole being. We have problems—many of them. The machinery must be kept oiled and working smoothly. The wide spread financial conditions will compel greater sacrifice in our giving. We must be adventuresome. Tolerance, and sympathetic consideration must always be practised. Will you help me this winter in the work I am trying to do? What a year it will be if we unite our hearts, our heads and our hands in one great personality of helpfulness! Thousands on the air will catch the spirit of our institution. People of all classes and conditions will throng our services. The Peoples Church of Chicago will become known even to a great extent as a power-house of spiritual energy. It will be a "haven of hope," a "rock in a weary land," a beacon of courage, a necessity in the lives of people. I am closing this heart-to-heart talk with you by asking every member, friend, radio-listener and reader to adopt this program for the year.

1. Attend service regularly—Acquire the habit.
2. Unite with some organization in the Church.
3. Greet some stranger at the services.
4. Maintain perfect silence on entering the Church.
5. Enroll your children in the Church School.
6. Invite all house-guests to the services.
7. Subscribe to The Liberalist—mailed to any address, one year for one dollar. Each number contains a sermon.
8. Become a regular weekly contributor.

Envelopes mailed from the Church office.

I will do my best. May I count on you?

Preston Bradley.

THE LIBERALIST

I was astonished the other day when going over the list of subscribers of the Liberalist to find how many of our most loyal members of the Church did not subscribe for the magazine but waited to purchase it on Sunday mornings at the services. I wish they realized how much it would mean if they would enclose a dollar and send it to the Church office and receive the magazine regularly by mail. I am anxious to increase our subscription list. The maga-

zine now goes to almost all of the states, Ireland, Scotland, England, Wales, Venezuela, Canada, Germany and India. Our radio friends subscribe in splendid numbers.

The paper is issued under all sorts of difficulties by very busy people. Not being typists or knowing short-hand every number is largely written out in longhand. Articles are prepared sometimes late at night after a busy day of funerals, weddings, engagements or sermons. This year we plan to have every number out early in the current month. All copy will be in the printer's hands on the first day of the month. Each issue will contain a sermon delivered in the Church, besides various articles which have to do with the cause of liberal religion.

If you who happen to read these lines will become a subscriber we will try to bring you each month full value for your subscription price. If you are already a subscriber why not help increase the sphere of influence of the Church by sending the magazine to a distant friend. By subscribing you directly assist the Church in its financial burdens for after the cost of mailing is deducted the entire balance goes into the treasury of the church. Our advertisers bring the magazine to us without cost. Their interest and co-operation should be rewarded. Will you look over our advertisements and if possible patronize our advertisers mentioning to them that you saw their ad in the Liberalist. If you are an advertiser and have something which our subscribers might need, will you not communicate with Mr. Saunders, our business manager, at 7028 N. Clark St.?

Our magazine is not to be confused with the usual church publication which is given away. Our subscribers pay for it and thereby attest their interest. I hope every member and friend of the church and every radio-listener will subscribe at once. Kindly send one dollar to Mrs. Thos. A. Harrison, Peoples Church, 941 Lawrence Ave., and we will mail the Liberalist for a year to any address you designate. It will encourage us greatly.

The Editors.

UPTOWN PLAYERS

With summer dropping into the background, Bradley Hall, the Uptown Players' studio in the People's Church building, begins to show signs of life again. Plans made throughout the summer are materializing rapidly.

No definite time, as to the opening of the first play has, as yet, been decided upon. The date of opening is being withheld, until the first meeting of the minister's cabinet, so that it might not interfere with any dates or plans already decided upon by other organizations of the church.

However, the opening night of try-outs is set for September 30th, and rehearsals shall begin at once on the three act comedy by James Gleason, "Is Zat So" which has been decided upon as the first play for the year.

The Uptown Players will officially open their season, with the October Guest Tea, the afternoon of Sunday, October 5th—the first of our regular monthly teas, held in Bradley Hall of the Peoples Church building, the first Sunday of every month.

At the opening tea, Mr. James Bradley-Griffin, director of the Uptown Players, will read A. A. Milne's new play "Michael and Mary," which has met with tremendous success both in London and New York, but as yet has not appeared in Chicago.

Mrs. George B. Schulten, president of the Uptown Players, has always maintained that the Sunday Teas are a wondeful asset in developing the social side of little theatre organizations, and the great response with which the Sunday Teas were met with last

season certainly proves Mrs. Schulten's statement.

The chairman of the playreading committee, Mrs. Gertrude Needham, is continually looking for original manuscripts, for presentation at the Sunday Teas, so as to be constantly in the lookout for good tournament material.

CHURCH NEWS

August is the month of birthdays for our pastor's family. His father, sister and himself were all born in August. His sister, Mrs. Beulah Bradley Judson of Detroit, Michigan, celebrated her birthday, August 9th, in Batsewaney Bay, Canada. His father, Robert Bradley, on August 30th, at his old home in Linden, Michigan, in the house in which our pastor was born and Preston Bradley at his summer home, Arden Lodge, Black Duck Island, Lake Vermilion, Tower, Minnesota, on August 18th.

Dr. Bradley was pleasantly reminded of his birthday by many letters, cards and telegrams which arrived during the day. The women of the women's club sent a Round Robin letter of compliments. He wishes to thank those who so kindly made the day one of happiness and pleasant memory for him.

We are happy to record the birth of a beautiful baby boy to Mr. and Mrs. Malcus Lindquist (nee Ruth Ann Hermsdorf) at Henrotin Hospital on August 13th. The baby was given the name Walter Hermsdorf Lindquist. Mrs. Lindquist has been active in the work of the School of Religion for sometime. Her mother, Mrs. Walter Hermsdorf is the immediate past president of the Woman's Club and her father, Walter Hermsdorf is a member of the Board of Trustees of the Church. The newest member of the family has already been enrolled in the Cradle Roll Department of the Church School. The entire church school sends love and congratulations.

It is with pleasure that we add another baby to our Cradle Roll of the church school. Mr. and Mrs. H. C. Roesch, are the happy parents of baby boy, Donald Charles Roesch, born no July 20th. Mr. and Mrs. Roesch have been loyal and devoted members of the Church for years and our congratulations go to them.

Judging from the number of cards sent from all over the United States and Europe many of our church people have been on pleasant vacations. We deeply appreciate being remembered.

The material for the October number of the Liberalist must be in the printer's hands on October 1st. By October 1st, all church organizations will have their programs arranged. Will the Presidents kindly send to the Liberalist as soon as possible all announcements of program and events? We desire to give space impartially to all allied groups but it is impossible when the copy is not forthcoming. Will you cooperate and help us to make our Church magazine the mirror of the Church?

Mr. and Mrs. Thos. A. Harrison spent a two weeks' vacation at Arden Lodge, Lake Vermilion, the summer home of the pastor. They remained for the birthday of Dr. Bradley. Mr. Harrison, is the treasurer of the Church and director of our building, while Mrs. Harrison is known to our members and radio friends as our secretary.

"Smiles are smiles only when the heart pulls the wire."

In the multitude of my thoughts within me thy comforts delight my soul. —Psalm 94-19

ACTIVITY OF THE WOMAN'S CLUB

There will be a change this season in the modus operandi of the club meetings, which it is hoped, will meet with the approval and be of benefit to all. Heretofore all the educational programs have been given Monday mornings, and so many have missed these excellent programs because they could not come to the club so early, coming in by twos and threes from eleven to twelve o'clock, missing the first hour entirely and disturbing the last part of the program. The plan decided upon, so that a larger number may avail themselves of the opportunity to hear the lectures, papers, book reviews and talks on subjects uppermost in the world today, is the hold these Educational Department meetings on Monday afternoons at two o'clock twice a month. Members will come at 12:30 for lunch to maintain the sociability which has always been enjoyed during the luncheon period, then the program will follow.

An effort is being made to form classes in French, public speaking, and other interesting subjects, for the mornings on these Educational Mondays. There will be one social afternoon each month and one club program when tea will be served. It is hoped that this plan will work out to the pleasure and convenience of all.

For any woman in the Peoples Church to miss the splendid programs the Woman's Club offers, and the delightful fellowship enjoyed by its members is a real loss from a cultural as well as a social standpoint.

The Woman's Club of The Peoples Church offers the same opportunities that any Federated Woman's Club gives—with this added—closer acquaintance and fellowship with the women who form a large part of the Church you attend, making you a real and helpful factor in the life of the Church.—If you are lonely or a stranger, becoming a member of the Woman's Club gives opportunity to become acquainted with splendid women, to form friendships of lasting value. The dues are exceedingly small, $3.00 a year.

More will be said in the next number of the Liberalist regarding the programs. The Year Book will not be printed until after the opening luncheon October 6th, so that new names may be added to the membership list.

The Bazaar will be held the last of November!

What are you doing for it? Begin now!

G. T. B.

OPENING LUNCHEON

The Woman's Club of The Peoples Church will open their season with a luncheon and program at the Medinah Athletic Club on North Michigan Avenue, Monday, October 6. Friends of the Church, including the Radio friends, are cordially invited to this opening affair. Reservations necessarily must be made prior to the date. All information may be obtained by calling up the Church office, Longbeach 6878.

FLOCKING

Some strange instinct is stirring in the breasts of birds, making them restless with weary waiting. Yesternight while twilight flecked the dying day a flock of robins moved anxiously about, as if waiting for a signal from some master hand. All thru the lazy summer days each had gone his care-free way, living as tho he would remain here forever. Suddenly strange voices from a far-away land began to call, urging them to make ready for a long, long flight.

In the soul of man there, too, is a flocking instinct. Whence and whither it comes we may never know. For we, too, are birds of passage, who must respond to the mystic call from distant lands. And like the birds, the flight is too lonely, too hard, too long for anyone alone. How we need to warm each other with our love, strengthen one another with our kindness, feed each other with our confidence, and shelter one another with our forgiveness! Dark indeed would be the way, could we not gather 'round us other pilgrim souls whose lucid faith and daring courage fills our hearts with abounding assurance that some day, somewhere, we shall arrive.

—Argow.

REQUIEM

The enchanting loveliness of summer has passed: its quiet days and moon-lit nights are numbered with the dust. Flowers once livid with beauty have paled, like a budding maiden fevered from an outraged virginity. Fields once soft like a baby's face where smiles nestled, have hardened, being lined with furrows of sadness. The tiny fish in the quiet pools feel a hint of winter in the air, and betake themselves to deeper waters. The birds are going southward, seeking a trackless path thru the viewless air. Trees are vested with mourner's garb, wistfully sighing amid their leaves a doleful dirge. It is the hours of farewells; of heart-burning words spoken reminiscently of fadeless joys that come not again.

So pass the generations of man, leaving behind them a rich deposit of prayers wrought into deeds, and songs of victory frozen into beautiful achievements. Some generations are lucid with vision, others dim with mist; not a few smothered with sunshine, and some echoing with pessimism like the wail of chill winds howling in a deserted city. Yet in the heart of our pilgrim humanity there is a soft subdued melody that haunts us forever. We hear it just as travelers hear the breakers roar before they reach the sea. Fleeting tho the days of man may be, still they are long enough for that simple love which pins back the sable curtain with a star, and lifts the heavy load we all must bear.

W. W. W. Argow.

TAKE TIME TO LIVE

Take time to live;
The world has much to give,
Of faith and hope and love;
Of faith that life is good,
That human brotherhood
Shall no illusion prove;
Of hope that future years
Shall bring the best, in spite
Of those whose darkened sight
Would stir our doubts and fears;
Of love, that makes of life,
With all its griefs, a song;
A friend, of conquered wrong;
A symphony, of strife.
Take time to live,
Nor to vain mammon give
Your fruitful years.

Take time to live;
The world has much to give
Of sweet content; of joy
At duty bravely done;
Of hope, that every sun
Shall bring more fair employ.
Take time to live;
For life has much to give,
Despite the cynic's sneer
That all's forever wrong;
There's much that calls for song!
To fate lend not your ear.
Take time to live;
The world has much to give.

—Thomas Curtis Clark.

AN AGNOSTIC

"What is an agnostic?" asked Rollo. "An agnostic, replied Uncle John," is a man who loudly declares that he knows nothing, and then abuses you if you believe him."

A THEOLOGICAL DISCUSSION

A sparrow who lived in the eaves
of a church.
And whose ideas were somewhat
erratic,
Met a pigeon one day from a
church o'er the way
Whose opinions were very dog-
matic.

They stopped in their search for
a midday repast,
And in hunting they both were
astute.
But I hate to relate, they engaged
in debate
That led to a frightful dispute.

Quoth the pigeon, "I hold theo-
logical views,
Considered both learned and wise,
So without more delay I will show
you today
The only straight road to the
skies."

Said the sparrow, "Your effort
would be unrepaid,
For I follow a different road,
And it causes me grief to hear your
belief
In such a ridiculous code."

Then without more ado, I am
sorry to say
They engaged in a battle most
gory,
Till each was bereft of his senses
and breath,
And the curtain falls here on their
story.

Now a strange little bird from a
blossoming tree
Had witnessed the scene with sur-
prise,
Then with unfettered wing and a
heart that could sing
He took the straight road to the
skies.

—Julia Crompton Cresap.

BLACKSMITH

Now that the autumn blacksmith
makes
His bellows blow the bright flame
higher,
On tree and vine leaf-metal takes
The crimson color of the fire.

Loud on dark anvils of the year
Great hammers of the wind com-
plete
The thinning process. Everywhere
Are flying sparks that glow with
heat.

Soon twilight comes. Then win-
ter's night
Will hide the forge on hill and
dune.
Only the blacksmith's sign, brass-
bright,
Will burn on high, the horseshoe
moon.

—John Richard Moreland in the
New York Times

THE COMING OF THE TREES

By Arthur Guiterman

"Let trees be made, for
Earth is bare,"
Spake the Voice of the Lord in
thunder.
The roots ran deep and the trees
were there,
And Earth was full of wonder.

For the white birch leaned, the
oak held straight,
The pines marched down the
mountain;
The orchards bowed with their
blossomed weight
And the elm rose up like a
fountain.

The palm stood proud as
Aaron's rod,
The willow billowed slowly.
So came the trees at the call of
God;
And all the trees are holy.

THE AIM OF A LIBERAL CHURCH

"A man comes to say of certain things that are mysterious, of which he thought he knew, 'I don't know.' Then he allows himself to be labelled an 'Agnostic.' No religious life for him. Another man suddenly discovers the abyss of actual woe in the world, the evil that, for the present at least, is without remedy. He is called a 'Pessimist.' Another man looks to the right and to the left hand, and for the time he sees naught of God. The final word for him is 'Atheist.'

"Now we cannot have a free expression of what people from time to time are actually believing until we get over our fear of all such names. We must have faith that is wholesome enough and large enough to keep us from being afraid of our own thought. The fact is that we are continually mistaking the passing moods of the spirit for the finalities of thought. These moods through which we pass have been familiar to the most profoundly religious minds.

"Now the aim of a truly liberal church is to so free the mind that men shall talk together just as simply, as naturally, as fully, about the questions of religion as about the questions of everyday life, that there shall be one place where they may confer together, where a man shall be no more ashamed of expressing his doubt or his difference of opinion than he shall be of expressing his agreement."—Samuel M. Crothers.

Everyone interested in the aims and work of the church is invited to make a regular subscription to its support. Such subscriptions may be paid on a weekly, monthly, quarterly, semi-annual or annual payments system, in accordance with the convenience of each individual. Application for subscription blanks or weekly envelopes may be made in the church office. The church office is open every day during business hours.

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education meets every Sunday morning at 9:30 in Channing Hall. There are classes for all ages. The curriculum is based upon the needs of students and is prepared with a careful consideration of the latest methods in religious education. There is a faculty meeting once a month in which the work of the school is reported and plans for betterment and advancement considered. New teachers and students are being enrolled and the school is having its best year. Parents are invited to attend the sessions and become familiar with the work which is being done. A Cradle Roll has been started and several names have already been added. Parents are asked to register their children in this department where the child is not old enough to attend the sessions.

REASONABLY PRICED

Be sure of this; that if you rise
By luck or skill or enterprise
Above the ordinary mob
And occupy a princely job
In business, politics or art,
The gossipers will make you smart.
Your faults will all be magnified
Your virtues doubted or denied,
While various reports and rumors
Will reach the Ultimate Consumers
Who read distinctly as they run
What gossip says that you have done.

Your past, your future and your present
Will each be probed for notes unpleasant
And all your private life will be
Of public notoriety.

But after all, success and money,
Do help to keep the temper sunny,
And though the gossips play the vandal
You'll find the game is worth the scandal.

—Berton Braley.

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REGULAR EVENTS

School of Religious Education Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday.

Men's Forum—Second Monday evenings, Channing Hall.

Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

Pastor's Cabinet — First Monday evening.

PULPIT MEMORIAL FLOWERS

For the past three years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

The Peoples Church desires to be a serving and helpful church. If you know of any cases of sickness, distress, or trouble where you think the attention of the pastor would help kindly call the church office. All engagements for the naming service, weddings, funerals or any other engagements must be made direct with the church office. The church office is open every day during business hours. It is closed on Saturday at noon. The telephone is Longbeach 6878. Mrs. Harrison, the secretary, will be glad to give information or attend to all engagements.

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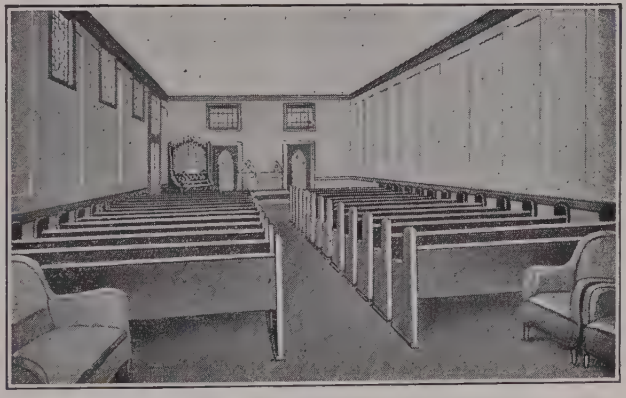

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